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boar in Tokalau between 10 and 15 years old had died of old age. No attention is paid to the development of the boars' tusks. I did not witness a castration nor see any castrated boars. Castration of the male is said to be performed with a bamboo knife by any man before the males are able to reproduce. However, in Tokalau and Undu there were several young male animals about five months old chasing young females of the same litter. These males were considered able to reproduce and the females to conceive. So anxious were the natives for farrows that they gave no thought to the fact that the young females would be stunted.

On Namuka were two brown and white pigs imported from Viti Levu. They were kept in a 3 meter deep rock pen near the village. These animals were exceptionally well nourished although they were given exactly the same food as two thin Polynesian pigs in a nearby pen.

There were no pigs on Fulanga. The natives say that they have no food for them. There were, however, several pig pens of limestone.

DOMESTIC FOWL

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Chickens (*toa*) are found on all islands. No special breed seems to prevail, but I saw no white ones. A chicken is believed to lay about 30 eggs a year on Kambara. Chickens usually lay in one corner of the dyelling house. When a hen has about eight eggs she sits on them until they hatch. The chicks are either left to run about freely or are put into a coop.

Many people on Kambara gave the chicks attention during the first and second weeks and few were lost, but after that they seemed to decrease daily until 75 percent of them disappeared. There are many rats and chicken hawks on Kambara, but natives claim that the large lizard is the greatest enemy of the baby-chick. They admitted that no one had seen a lizard attack a chicken but said that neither had a hawk or a rat been seen attacking a chicken.

The head of the family usually feeds the chickens early in the morning and toward evening. He beats a coconut against a board or an old canoe to call the chickens, and they gather around him as he grates the coconut meat for them.

Chickens are cared for best on the island of Fulanga where there are more chickens than on any other island in southern Lau. On Fulanga each household has at least one chicken coop. Usually they stand in the shade of the brush near the kitchen huts at the edge of the beach except in Naivindamu, where the wind on the beach is so strong that it would harm the chickens and destroy the coops.

There are many roosters. A bird with a deep, rolling voice and a strutting walk is esteemed. Because old roosters are thought to have the most mana, young ones are seldom killed. A rooster has a wholesome influence on the

brood and imparts his *mana* to the consumer. To be served an old tough rooster is a sign of respect and the good will of the host. On Muanaira, a rooster said to be nine years old was thought to have much *mana* and was called master (*matai*). Inhabitants of the other villages on the island knew about him. The natives said that to kill such a rooster might have a bad influence on all the chickens of Fulanga. 235

The natives know that it takes about three weeks for baby chicks to hatch. They believe that without a rooster to fertilize a hen she cannot lay an egg. Old Mosesi of Namuka says, "A long time ago it happened that we had no rooster on Namuka, but we had eggs because the chickens mated with the ground pigeons." Asked if they had any chicks from these eggs, he said, "Yes."

When I arrived on Kambara two domesticated ducks (*nga*) were sitting on eggs under an overturned old canoe. One day the owner lamented that both birds had been sitting over three weeks and that no young ducks had arrived. A week later the owner of the ducks complained that there were still no young ducks. I found that there was no drake on the island and that these two ducks were the first birds of the kind on Kambara. They had been brought from Moala, whence they had come from Viti Levu. Natives said that they had been greatly surprised when the birds began laying, but had deduced that the ducks mated with the roosters.

In 1934 there were about 30 turkeys on Kambara. They belonged to Mosesi of Naivotavota, who said he had procured them from Viti Levu in 1929. They ran freely in the Ndelaoloi garden lands and in the jungle. They were not butchered and were steadily increasing.

I saw no bird cages, but the natives on all islands remembered that at one time or another they had kept a *kaisovu* bird, a pigeon, or a wild chicken.

DOGS AND CATS

There are two or three dogs (*koli*) on each island. The natives pay little attention to them and the animals are usually forced to steal their food. They are often seen scratching around the earth oven, and boys chase them away with stones. During my visit four dogs were born in Tokalau, and the owner killed them by throwing them against a tree. Informants say that dogs were occasionally eaten on Kambara in the past. 231

A few cats (*pusi*) are kept as pets on each island. The children play with them and carry them around. They are not fed. I saw a wild cat on Wangava and informants claim that there are wild cats on Kambara.

TURTLES

The Kambarans catch young sea turtles, keep them in the house, and later place them in Sauvanaroa, the brackish lake on Wangava. There they grow

GARDEN HOUSES

Garden produce and tools are stored in a small garden shack called *lololo*. 343
The two parallel wall plates are supported by forked stakes about 1 meter 284
high. Rough, pliable laths of *vetau*, *mboimboinda*, *sitchi*, or *uko* are planted
in the ground at regular intervals just outside the wall plates. Each one is
bent over the wall plates toward the middle of the shack and crossed with a
corresponding lath from the other side. Two rough ridgepoles are inserted
at the crossing of the laths, one above and resting upon the fork, the other
below it. The two crossed laths and the two ridgepoles are tied together at
the junction with a vine such as *yaumitha* or *tuva*. The laths are also tied to
the wall plates. This framework is thatched from the ridgepole to the ground
with plaited coconut leaves tied to the laths with vines.

TEMPORARY SHELTERS

Shelters, called *teisusu* or *yalavolau*, are used for temporary sleeping quar- 343
ters. They are found at camping grounds far from a village or on uninhabited
islands where garden land is cultivated, and where travelers stop over night,
or fishermen go for good fishing grounds. The shelters are erected quickly.
Two parallel rows of pliable rods of *vetau*, *mboimboinda*, *sitchi*, or *uko* are
staked at regular intervals in the ground. The rows are about 4 meters apart
and 8 meters long. The stakes in one row are bent toward the stakes in the
other row, crossed and tied together in pairs, under one and over the other
ridgepole as in the garden house. The framework is reinforced by a rod
tied to each stake between the ridgepole and the ground. It is covered with
thatch made of plaited coconut leaves.

CANOE SHELTERS

Sometimes a shelter of coconut leaves is built over canoes in the process [504]
of construction. Unplaited leaves are thrown across two rods held up by four
forked stakes.

CHICKEN COOPS

Chicken coops are found in Lau especially on Fulanga. They are built 343
with rectangular ground plan and average about 2 meters long, 1 meter wide, 235
and 1.20 meters high. In one type of chicken coop the walls are made of
walaki reeds staked upright in the ground and supported from the inside by
horizontal rods tied with sennit. Roosting perches and the roof of pandanus
thatch rest on these horizontal rods. The roof is supported by pliable sticks
curved over the walls and with one end inserted into the ground on each side
of the house. In another type of chicken coop the walls are composed of
vertical stakes reinforced from the inside by horizontals. They are thatched

- 343 with coconut leaves. Hibiscus bark is used for lashing. The lean-to roof, also thatched with coconut leaves, is supported by diagonal sticks running from a rod, set on three forked stakes on one side of the house, to the ground on the other side.

Inverted, discarded dugouts are also used for chicken coops, especially for breeding nests.

SENNIT

- 283 Sennit (*mangimangi*) is made from coconut of the largest type called *niu mangimangi* (sennit coconut). The nut grows to 55 cm. long. No other types of nuts are used because their fiber is too short and too brittle. Nuts in the half ripe state (*mbu vinaka*) are husked on a husking stake into five equal longitudinal segments. The segments of two nuts are placed in one pile and thus can be counted easily. Stones are heated in an earth oven, spread out with a stick, and the husked segments of 100 to 200 nuts are placed on the stones. The husks are then covered with green leaves and earth. The husks may be left in the oven from three to 21 days. When needed, they are taken out of the oven through a small opening on one side, which is closed after the desired number of segments has been removed. Each segment is freed of its outer husk by hand and then is placed back upward on a block of wood (*rumbi ni mangimangi*) and beaten with a wooden mallet to remove bits of flesh, dirt, and short fibers. The clean, long fibers are allowed to dry in the sun for about three hours. The good fiber is reddish in color. When the dry fiber is pulled apart by hand, it is ready to be braided as follows:

The braider seats himself cross-legged with a pile of fiber at his side. He takes a little fiber, places it on his upper leg, and with the palm of his hand rolls it into a strand (*ndua ; ngpilinggili*). The amount of fiber in the strand determines the thickness of the sennit braid. When he has a sufficient number of strands he begins to braid.

The braid is rolled into coils up to 1,000 fathoms long and is stored or exported.

Frequently, instead of steaming the husks in the earth oven, the segments are boiled (in salt or fresh water) in old kerosene tins for several hours. Then they are beaten and dried. They turn a reddish white color, and are strong and tough. This method was used frequently when the copra industry was at its highest in Lau and kerosene tins were readily available.

- 283 White sennit, made by soaking the husk segments in salt water for about two months, is neither stronger nor more brittle than baked sennit. Black sennit—which is recent in Lau, according to the natives—is produced by boiling a coil of baked sennit with leaves of *sinu* (*Excoecaria agallocha* or *Phaleria disperma*), *kalatchimbuthi* (*Acalypha insularis*), *tatarvola*, and *mbele*. The natives say that if any one of these leaves is omitted the dye is not fast.